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ABSTRACT

Juxtaposing Chinese and American culture, this paper anticipates problems Chinese students have with their perception of the interpersonal communication course and suggests lesson plans American teachers can utilize. The paper first discusses salient patterns within the American and Chinese educational systems, noting that Chinese students are praised for engaging in collectivist behavior, while the American system emphasizes self-reliance and self-confidence. The paper then presents six complete lesson plans (listing objectives, materials, procedures, discussion questions, and selected references) that teach interpersonal and intercultural communication theory. The themes of the lesson plans presented in the paper are: (1) misconceptions about multicultural education; (2) appropriateness of self-disclosure depending on cultural background; (3) Chinese values and collectivist behavior; (4) greater self-awareness; (5) salience of the power of "disequilibrium"; and (6) perceptions of higher education. The paper concludes that interpersonal communication teachers need to incorporate a more multicultural instructional approach. Contains 22 references. (RS)

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Chinese Students Avoid Interpersonal Communication: An Analysis of the Problem and Suggestions for Retention

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Chinese Students Avoid Interpersonal Communication: An Analysis of the Problem and Suggestions for Retention

Imagine teaching twenty-five students interpersonal communication. Your students come from a variety of backgrounds. Seated at the front of the class are two Chinese women and seated toward the back of the classroom is a Chinese male. Except for the two Chinese women who have been encouraged by peers and you to participate in class discussions, everyone in the class does contribute orally to class activities, readings, and discussions.

At mid-semester you notice your two Chinese women are absent. Are these women absent because of physical illness? Are these two women absent because they are uncomfortable with today's topic? Until now the two women have maintained perfect attendance. Rather perplexed you conduct class but you are very concerned about the two absent Chinese women. You engage the class in a discussion about self-disclosure. With twenty minutes remaining in the class period you debrief an examination the students completed during the preceding class. To your dismay, the two Chinese women do not return to the classroom and they do not visit your office.

The above example is not too difficult for this author to imagine. In fact, the scenario happened to me during Spring Semester 1993. Then as now I question if I had done anything differently, would the two Chinese students have completed our interpersonal communication course? The incident prompted me

to enroll in an intercultural communication course. This paper is a product from Speech Communication 441 (SPCM 441).

What follows is not simply a description of China's cultural patterns, but this paper focuses on the juxtaposition of my experience with the American system of education and the research I have conducted on the Chinese system of education. The findings from this paper serve two goals: (1) through a cultural analysis pattern anticipate problems the Chinese students have with their perception of interpersonal communication courses and (2) with a multicultural/communication focus suggest some lesson plans American teachers can utilize.

Salient Patterns Within the American and Chinese Educational Systems

According to Porter & Samovar (1994), culture is "the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving" (p. 11). From birth until death, individuals are indoctrinated with culture. Parents or significant others start the indoctrination process. Because parents or significant others are a product of a culture, their guardians somewhere had to be introduced to the culture. A logical starting point for introducing culture is our classrooms. By analyzing the American and Chinese educational systems, both cultures can attempt to achieve

intercultural awareness and eventually effective intercultural communication.

Cultural awareness begins with research. Samovar & Porter (1994) provide several schema researchers can use to study any given culture. Some of these schema in addition to Hofstede's (1980) work on individualism and collectivism are applied in this report. According to Hofstede (1980), "individualism" is the emotional independence a person feels toward a group, family, or other human collectives. On the other hand, "collectivism" is the emotional interdependence a person feels toward a group, family, or other human collectives. In an interesting article about Chinese child care programs, Dollar (1988) shares some insights into China's collectivistic society. Herein could be a reason why Chinese students avoid interpersonal communication courses.

According to Dollar, Chinese babies are trained from birth about the teachings of Mao Tse-tung. In the socialist society "everything is done according to plan" (p. 101). During the years preceding primary school, the children living in the cities are taken to child care facilities. These child care facilities are furnished by the parents' employers. Since breastfeeding is the dominant form of feeding the infants, Dollar indicates the mother is allotted each day two half hour breaks to nurse her baby.

Dollar indicates child care outside the city is very decentralized. The local communities make their own child care

arrangements. For example, Dollar visited a city in northeast China, Sha Shih Yu Brigade, that severely lacked resources and did not maintain a permanent child care facility until the harvest season when all people were needed in the fields.

Although Dollar acknowledges some exceptions, many of the child care facilities he visited lacked a variety of toys and materials modern American day child care centers offer. His research team interviewed the child care teachers. These teachers did not perceive the lack of toys as a liability. Dollar writes,

> Perhaps this [the lack of toys and other modern educational materials] is because Chinese children are generally expected to rely on each other for stimulation--at any rate, this seems to be the effect. The situation provides an interesting contrast to that in the United States, where the highly desired 'rich environment' often means that kids interact with inanimate materials more than they do with other people (pp. 102-103).

The Chinese children are not only encouraged to interact, they are praised for collectivist behaviors. Although Yum (1994) indicates a semantic difference between the East Asian perception of collectivism and Hofstede's (1980) meaning of the term, Hui & Triandis (1986) recommend collectivism be viewed as a concern for others within the group and concern for humanity as a whole. The following passage captures the Hui & Triandis (1986) Chinese meaning of collectivistic behaviors:

Chinese teachers actively encourage such group behavior as cooperation, sharing, and altruism. 'We praise a child when he shows concern for others' interest,' said one kindergarden teacher. 'For example, at meal time teachers give out bowls and chopsticks. If a youngster gets a nicer bowl and gives it to someone else, we praise him for it. Or when the children are asked to select a toy and a child gives the best one to a classmate, we praise that, too.'

Even in a competitive situation, this teacher said, helping another is more important than winning. 'When the children run in a relay race, sometimes one will fall down, especially if he's small. If another child stops to help him get up or to see if he's all right, even though his own team might fall behind, we encourage this.' The approach contrasts markedly with methods used in the Soviet Union, another country that stresses the collective in its child rearing practices. There, competition is discouraged between individuals but promoted between groups. Each child is made aware of his importance within his group--say, a row in his classroom--and then competes fiercely for the rewards of group victory. The Chinese seem genuinely to eschew even this form of competition in favor of straightforward mutual help and cooperation (Dollar, 1988, p. 103)

What child care facility does not experience children misbehaving? Beating other children or taking things from other children the Chinese label "misbehavior" (Dollar, 1988).

If misbehavior is witnessed by the entire class, the reprimand is witnessed by the entire class. On the other hand, if the misbehavior is not witnessed by the class, the reprimand is private.

According to Dollar, Chinese students are not punished. Chinese children are "persuaded" to feel remorse for misbehavior. By "persuasion" the Chinese avoid physical action which draws attention to and makes the perpetrator the center of attention. While Bond & Hwang (1986) report Chinese parents or "peer pressure" withdraw maternal love and use group shaming as punishments for misbehavior, Dollar (1988) asserts Chinese teachers use words designed to help the student understand his or her inappropriate behavior. Dollar asserts the teacher is less concerned about the mistake that led to misbehavior, but the Chinese teacher is more concerned with encouraging the students to tell the truth.

In China, teacher accountability is interesting. According to Dollar, teachers share the common goal of cultivating revolutionary successors. Toward this aim the teachers work together and help each other as a team. They study their profession together and regularly engage in criticism and selfcriticism sessions. He notes Chinese teacher training ranges from university graduation to experiential learning sessions.

Dollar reports the family thrives as the basic social unit. He notes in addition to Chairman Mao's portraits, family

member portraits are in abundance. These portraits are displayed in prominent places and shared with pride. It is not uncommon for grandparents to be held in highest esteem. Dollar writes, "Not only are grandparents well integrated into family life, but old people who have no family or who are disabled live in well-tended 'respect for aged' homes and are given important functions to serve in neighborhoods" (p. 106).

Ho (1986) states that the Chinese place an enormous amount of importance upon education and academic achievement. Several Chinese citizens decide to come to the United States and to study in American colleges or universities. Chinese students opting to study in America as opposed to studying in China bring to America some interesting educational pet peeves. One fascinating educational preference the Chinese bring to America is their perception of intelligence. Liu (1986) postulates that the ancient Chinese valued one's ability to recall a poem. One's ability to memorize thus came to symbolize intelligence. Kleim, Miller, & Alexander (1981) report in America the Chinese students discover memorizing without understanding is unwise.

A second pet peeve Chinese students report pertains to the teacher. Chinese students are frustrated by teachers who "talk excessively" (Kleim, Miller, & Alexander, 1981). Garrott (1992) asserts Chinese students learning English are anxious to test their ability to speak English. When the teacher centered approach is utilized, these Chinese students are not afforded the opportunity to talk. If given the choice between

"class participation," "meaningful explanation," or "elicitation method," Garrott states the Chinese students prefer "class participation." Clearly most Chinese students coming to the United States to study prefer an active role in their learning process.

I am a product of the American educational system. The following is my perception of that system. This paper shares my experience with kindergarden and additionally I share some research on the American university first year student's view of higher education.

According to Samovar and Porter (1991), culture is not innate. Humans learn culture through interaction, observation and imitation (p. 55). At parturition informal education begins the process of enculturation. Parents, grandparents, and other relatives teach and model cultural patterns (Brislin, 1993).

Formal education also reinforces our cultural beliefs, attitudes, and values. Brislin (1993) writes, "Many of the socialization experiences in which children participate take place within their culture's formal school system" (p. 164). For me, kindergarden reinforced many of the family values I acquired. Politeness was one such example. My parents taught me not to talk when someone else is talking, to say please and thank you, to respect others, and to wait my turn. The cliche, "children should be seen and not heard" reflected my parental belief.

Kindergarden upheld the value of independence. Children

were encouraged to play games together, but academic tasks such as art or learning to zip clothes emphasized individual effort. Altruistic behaviors were not praised. Even though the teacher made certain every student had his or her own individual toy for play, some toys were more popular than others. The classroom rule for toy distribution reflected a "first come first serve" attitude. Rarely did a student trade his or her popular toy with someone else who had a less popular toy. Encouraged was the belief, "this is mine and you can't have it."

Compared to Chinese and Japanese schools, the American school system emphasizes self-reliance and self-confidence (Brislin, 1993). Where the East emphasizes more collectivistic behaviors, the West emphasizes individualism. Brislin (1993) writes, "Self reliance is extremely useful in a highly individualistic society such as the United States where people must set and achieve goals without the constant presence of a supportive collective whose members can help out in times of trouble" (p.158). Brislin later concedes some American collectivistic behaviors are present, (e.g., joining a church or civic organization), but he asserts formal education must decide what "balance between individualistic and group-oriented concerns" will prevail (p. 158).

Like the Chinese, Americans tend to value higher education. Some people argue Asian-Americans are more successful in the American educational system than are other students from various ethnic groups (Sue and Okazaki, 1990). There are many reasons

why Asian-Americans, sometimes referred to as the "model minority," make higher grades than do other ethnic groups. Reichard & McArver (1976) in a survey conducted at The University of North Carolina offer a plausible rationale. In their survey, first year students rank next to last in importance the "pursuit of knowledge." Hayhoe (1988) reports a need for the acquisition of knowledge in the pure and applied sciences motivates Chinese political leaders to send Chinese students to American colleges and universities. However, Reichard & McArver (1976) report the majority of American first year students rank first in importance the view that college is a social development activity.

For many students, a course in speech communication is required for graduation. Sometimes students have the option of enrolling in a public speaking, interpersonal, or a hybrid course of the two areas. Personal experience teaching these courses indicates many students opt to enroll in an interpersonal communication course find the material both interesting and challenging. The teacher has the responsibility to make the course relevant, interesting, and educational to everyone taking the course. This is especially true when institutes of higher education recommend programs adopt a more international approach (Hao, 1993).

Suggestions for Retaining Chinese Students in the Interpersonal Course

What follows are some suggestions for teachers concerned

about retaining Chinese students in the interpersonal class. The instructor should implement these suggestions throughout the semester and the exercises are designed to be implemented during the first month of classes. These lesson plans teach both interpersonal and intercultural communication theory.

SUGGESTION ONE: Instructors must address the misconceptions about multicultural education.

The following is a brief exercise designed to facilitate a class discussion. Students should devise their definition of "multicultural education" and defend or refute three misconceptions about multiculturalism. Repeat the exercise with "communication" substituted for "education."

The three multicultural misconceptions.

1. "Multicultural education is for the others."--According to Banks (1993), "One misconception about multicultural education is that it is an entitlement program and curriculum movement for African Americans, Hispanics, the poor, women, and other victimized groups" (p. 22).

2. "Multicultural education is opposed to the Western tradition."--According to Banks (1993) "Another harmful misconception about multicultural education has been repeated so often by its critics that many people take it as self-evident. This is the claim that multicultural education is a movement that is opposed to the West and to Western civilization" (p. 23).

3. "Multicultural education will divide the nation."--According

to Banks (1993), "Many of its critics claim that multicultural education will divide the nation and undercut its unity" (p. 23).

Objective. Given three misconceptions about multicultural education, the students will be able to defend why they believe the misconceptions are true or false.

Materials. No extra materials are needed. The teacher must engage in advance planning for this exercise to be productive.

Procedure.

Step 1: Require the students to read Banks's (1993) article and privately/independently have the students outside of class write their reaction(s). Encourage the students to agree or disagree honestly with **each** "misconception."

Step 2: Introduce to the class the California State Department of Education's definition of "multicultural education" --"Multicultural education is an interdisciplinary process leading to the recognition of human dignity and the development of respect for diverse peoples in this country and the world, with understanding and acceptance of differences between and among groups" (staff, 1974, p. 4).

Step 3: Divide the class into groups of no more than five people per group. Be sure interculturally to mix the composition of each group. Encourage each student to discuss his or her reaction paper with the group. Within each group advocate group consensus.

Step 4: After the individual groups have discussed their

reaction to each misconception, reassemble the entire class and discuss the misconceptions. Again, advocate a class consensus.

Discussion. Ask the students what they learned about themselves and peers? Encourage the class to agree upon a definition for "multiculturalism." What are some goals of a multicultural education? How do multiculturalism and interpersonal communication differ and relate? How can multiculturalism impact this course?

Recommended reading for teachers.

Banks, J. A. (1993, September). Multicultural education: Development, dimensions, and challenges. Kappan, pp. 22-28.

Garrott, J. R. (1992). Preferences and pet peeves of Chinese college students. (ERIC Document Reproduction Service No. ED 350 856)

Staff. (1974). California State Department of Education kit of materials for needs assessment and evaluation. (ERIC Document Reproduction Service No. ED 099 442)

Wei, Z. (1991). A Chinese teacher's efforts to promote cross-cultural communication. Seattle, WA: A paper presented at the Annual Meeting of the National Council of Teachers of English. (ERIC Document Reproduction Service No. ED 343 139)

SUGGESTION TWO: Appropriateness of self-disclosure depends upon each person's cultural background.

The following is a brief exercise designed to increase intercultural sensitivity/awareness. Students will be able to listen with empathy and use a perception check.

Objective. Following a lecture on perception checking and given a case scenario, the students will be able to conduct an empathic perception check.

Materials. No extra materials are needed.

Procedure.

Step 1: One class period prior to the study of perception checks and empathic listening, distribute and tell the students to read the following scenario:

Mei-ying and Michael are enrolled in the same section of interpersonal communication. About the second week of classes Mei-ying and Michael meet for lunch at the student center. Michael expresses to Mei-ying his excitement about interpersonal communication. He shares the rumor that the course material encourages people to self-disclose personal perceptions about various types of relationships. Eventually, Mei-ying forces a smile and indicates she must leave sooner than she had anticipated. Michael is rather perplexed by her sudden need to leave.

Step 2: Review the class on perception checking and listening for empathy.

Step 3: Ask two volunteers to role play the scenario.

Step 4: Brainstorm some possible reasons why Mei-ying suddenly departed.

Step 5: With the same two volunteers, or with two new volunteers, replay the scenario. The second role play should incorporate a perception check related to empathic listening. Discussion. Inform the class about high-context and low-context cultures. Ask the class if high- or low-context could impact Mei-ying and Michael perceptions of interpersonal communication. Ask the class to brainstorm some reasons why people self-disclose and fail to self-disclose personal information. What are the risks of self-disclosure? How might a perception check alter this sceanrio?

Recommended reading for the teacher.

Gudykunst, W. B. (1983). Uncertainty reduction and predictability of behavior in low and high context cultures: An exploratory investigation. Communication Quarterly, 31, 49-55.

Matsumoto, D., Wallbott, H. G., & Scherer, K. R. (1989). Emotions in intercultural communication. In M. K. Asante & W. B. Gudykunst (Eds.), Handbook of international and intercultural communication (pp. 225-246). Newbury Park: Sage.

Schneider, M. J. (1985). Verbal and nonverbal indices of the communicative performance and acculturation of Chinese immigrant. International Journal of Intercultural Relations, 9, 271-283.

Verderber, R. F. (1990). Communicate! (6th ed). California: Wadsworth.

SUGGESTION THREE: Chinese values encourage collectivistic behavior.

The following is a brief exercise designed to validate the other (Ting-Tooney, 1986).

Objective. Given various pieces to three puzzles, students will demonstrate collectivistic behavior.

Materials. The teacher must prepare in advance three puzzle sets. Each puzzle set is comprised of three squares. Each square should be cut into four pieces. The instructor must keep a pictorial key to each square he or she disassembles.

Procedure.

Step 1. Divide the class into no more than three groups.

Step 2. Take the disassembled squares and mix the parts.

Step 3. Distribute the puzzle parts across a table. Each group has its own table and parts to each puzzle set.

Step 4. Share the following rules of play--

A. When assembled properly all the puzzle pieces form squares.

B. There are no extra pieces.

C. You may elect one member per group to sit at the table. This person has one minute to reconstruct the squares. During this time there is to be absolute silence. Group members are not allowed to engage in loud boisterous behaviors.

D. Following one minute, if all the squares are not formed, the group member returns to his or her

group. He or she consults with his or her group for three minutes and someone from that group returns to the table and attempts to reconstruct the squares.

E. After everyone in the group has had an opportunity to attempt assembling the squares, the entire group sits at the table and works at assembling the squares. When the entire group attempts to reassemble the squares, there will be no talking. All communication must be nonverbal.

Discussion. Ask the students how they feel? Did anyone feel frustrated? Did anyone find it difficult not to behave over boisterous during any part of the activity? Do some cultures value "dignity, reserve, patience, persistence, and sensitivity to and respect for Chinese customs and temperament[?]" (Harris & Moran, 1991, p. 413). How do people react when they think their own goals are being compromised? Did collectivism impact the efficiency of performing the task? Did anyone "save face?"

Recommended reading for the teacher.

Harris, P. R., & Moran, R. T. (1991). Managing cultural differences (3rd ed). Texas: Gulf Publishing.

Holfstede, G. (1980). Culture's consequences: International differences in work-related values. Beverly Hills: Sage.

Ting-Toomey, S. (1994). Managing intercultural conflicts effectively. In L. A. Samovar & R. E. Porter (Eds.), Intercultural communication: A reader (pp. 360-372).

California: Wadsworth.

Note: Gratitude is extended to Dr. Douglas Bedient. His course entitled "Simulation and Gaming" introduced to this author the idea of using squares to create a game.

SUGGESTION FOUR: Wurzel (1988) writes, "The improvement of communication with others will not necessarily follow from the objective learning of each other's cultural characteristics. It involves also a willingness and ability to examine and understand our own patterns, to become aware of the degree to which our behaviors, beliefs and styles of communication are based on cultural learning buried deep in our childhood experience" (p. 7).

The following is an exercise designed to increase self-awareness.

Objective. Given a scenario the students will become aware of stereotyping.

Materials. In advance the instructor should prepare a case study similar to the one shared below.

Procedure.

Step 1: Distribute and read the following case study with the class--

Pat was given the task of doing business with a Korean business manager. She discovered in Korea privacy is a luxury. The Korean custom is for business people to sit behind closed doors and wear causal clothes. When someone wants to enter the office rather than knocking the person coughs. The cough announces an arrival. The Korean business person then puts

on his or her business attire. Once presentable the business person invites the visitor to penetrate the screen of privacy.

Next, Pat was required to transact business in Mainland China. She coughed several times outside an office and expected an invitation to enter. The Chinese business executive never came to the door. Rather perplexed, Pat opened the door and entered the office. She noticed the business executive appeared offended by her "rude" behavior.

Step 2: Ask the class to brainstorm some reason why the Chinese business executive was offended.

Discussion. Ask the class if "assumed similarity" is operating in this case. Did Pat stereotype all Asians? Are all Asian customs alike? What first impression did Pat make? What should she have done to prevent her error?

Recommended reading for the teacher.

Harris, P. R., & Morån, R. T.(1991). Managing cultural differences (3rd ed). Texas: Gulf Publishing.

Wurzel, J. S. (1988). Multiculturalism and multicultural education. In J. S. Wurzel (Ed.), Toward multiculturalism (pp. 1-13). Maine: Intercultural Press.

SUGGESTION FIVE: "Disequilibrium in the multicultural process occurs when previously held knowledge is challenged or is invalidated. At this stage, students begin to doubt and question some of their attitudes and beliefs" (Wurzel, 1998, p. 10). The following is an exercise designed to make salient the power of disequilibrium.

Objective. Given a scenario [that should be role played] the students will challenge a pre-existing belief.

Materials. No extra materials are required.

Procedure.

Step 1: Distribute the following written scenario to the class:

Sam believes the more verbal communication the better the interpersonal relationship. He meets Yum. They go on a date but Yum talks very little. She responds with several head nods and facial expressions, but Sam is driving and does not see her nonverbals. At the close of the evening Yum bows and smiles. She enters her apartment. Sam's self-esteem decreases. He thinks he bored Yum to tears. Certainly Yum was unlike any person he had dated. If you were Sam's friend, would you encourage him to see Yum again?

Step 2: Ask the class to role play the scenario.

Step 3: Brainstorm some possible interpretations for Yum's behavior.

Discussion. Are all dating rituals similar? How could Sam become aware of Yum's dating rituals? Is Sam attempting to protect "sameness" without realizing the need to accommodate change or differences?

Recommended reading for the teacher.

Wurzel, J. S. (1988). Multiculturalism and multicultural education. In J. S. Wurzel (Ed.), Toward multiculturalism (pp. 1-13). Maine: Intercultural Press.

SUGGESTION SIX: Let us compare our perceptions of higher

education.

This exercise forces students to question why they entered college.

Objective: Given a Korean student's perception of higher education, students will be able to compare their perception of higher education with those perceptions from another culture.

Materials. No extra materials are needed.

Procedure.

Step 1: Have each student write his or her perception of college.

Step 2: Now share with the class a Korean student's perception of higher education--

> "College is an institution of higher learning that gives degrees. All of us needed culture and education in life, if no education, we should go to living hell.
>
> One of the greatest causes that while other animals have remained as they remained as they first man along has made such rapid progress is has learned about civilization.
>
> The improvement of the highest civilization is in order to education up-to-date.
>
> So college education is very important thing which we don't need mention about it" (Kaplan, 1988, p. 213).

Discussion. What salient values surface? How does the Korean's perception of higher education compare with and differ from your perception? How does paragraph formulation influence your perception of the writer? Do language and culture have their

own order and reflect a unique logical approach to perception? Recommended reading for the teacher.

Kaplan, R. B. (1988). Cultural thought patterns in inter-cultural education. In J. S. Wurzel (Ed.), Toward multiculturalism (pp. 207-221). Maine: Intercultural Press.

Conclusion

Family plays an important role in enculturation. Many values, beliefs, and attitudes children carry into adulthood stem from the family. Later in the child's life child care reinforces many of these perceptions. While the typical American child care facility encourages individualistic behaviors, the typical Chinese child care facility encourages collectivistic behaviors. Discipline in American child care facilities typically make the perpetrator the center of attention. Discipline in the Chinese child care facilities encourage subtle cognitive self-reflection. The Chinese do not tolerate or appreciate loud over-boisterous behavior. Aggression is unacceptable.

The Chinese are proud and private. Their high-context culture values actions more than verbal communication. On the other hand, Americans are more informal and willing to disclose verbally many beliefs, attitudes, and values. These factors oftentimes are interpreted by the Chinese as aggression. Americans must learn to withhold judgment and to engage in inquiry prior to taking action (Wurzel, 1988). Interpersonal communication teachers need to incorporate a more multicultural

instructional approach. Toward this aim, Adler (1977) creates the goal of a multicultural person:

> Multicultural man [or woman] is the person who is intellectually and emotionally committed to the fundamental unity of all human beings while at the same time he [or she] recognizes, legitimizes, accepts, and appreciates the fundamental differences that lie between people from different cultures. This new kind of man [or woman] cannot be defined by the languages he [or she] speaks, the countries he [or she] visited, or the number of international contracts he [or she] has made. Nor is he [or she] defined by his [or her] profession, his [or her] place of residence, multicultural man [or woman] is recognized by the configuration of his [or her] outlooks and world views, by the way he [or she] remains open to the imminence of experience (pp. 23-24).

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